THE WAY to WEALTH.

BEING A

PRELIMINARY ADDRESS

PREFIXED TO THE PENNSYLVANIA ALMANACK FOR 1758,

ON

ŒCONOMY AND FRUGALITY.

Spare not, nor spend too much; be this thy care.
Spare but to spend, and only spend to spare.
RANDOLPH.

BY DR. FRANKLIN.

TO WHICH IS ADDED,

SELECT THOUGHTS.

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BRITISH MUSEUM

THE

Way to Wealth, &c.

COURTEOUS READER,

I HAVE heard, that nothing gives an author ſo great pleaſure, as to find his works reſpectfully quoted by ſo many learned authors. This pleaſure I have ſeldom enjoyed; for though I have been, if I may ſay it without vanity, an eminent Author (of Almanacks) annually now a full quarter of a century, my brother Authors in the ſame way, for what reaſon I know not, have ever been very ſparing in their applauſes, and no other author has taken the leaſt notice of me; ſo that did not my writings produce me ſome ſolid pudding, the great deficiency of praiſe would have quite diſcouraged me.

I concluded at length, that the people were the beſt judges of my merit, for they

buy my works; and beſides, in my rambles, where I am not perſonally known, I have frequently heard one or other of my adages repeated, with, *as poor Richard ſays*, at the end of it: This gave me ſome ſatisfaction, as it ſhewed not only that my inſtructions were regarded, but diſcovered likewiſe ſome reſpect for my authority; and I own, that to encourage the practice of remembering and repeating thoſe wiſe ſentences, I have ſometimes quoted myſelf with great gravity.

Judge then how much I muſt have been gratified by an accident I am going to relate to you. I ſtopt my horſe lately where a great number of people were collected at a vendue of merchant goods. The hour of ſale not being come, they were converſing on the buſineſs of the times, and one of the company called to a plain clean old man, with white locks, 'Pray, Father *Abraham*, what think you of the times? Will not theſe heavy taxes quite ruin the country? How ſhall we be able to pay them? What would you adviſe us to?' Father *Abraham* ſtood up and replied, 'If you would have my advice, I will give it you in ſhort; for a

word to the wiſe is enough, and many words will not fill a buſhel, *as poor Richard ſays.*' They joined in deſiring him to ſpeak his mind, and then gathering round him, he proceeded as follows:

'Friends,' ſays he, 'and neighbours the taxes are indeed very heavy, and if thoſe laid on by Government were the only ones we had to pay, we might more eaſily diſcharge them; but we have many others, and much more grievous to ſome of us. We are taxed twice as much by our idleneſs, three times as much by our pride, and four times as much by our folly; and from theſe taxes the commiſſioners cannot eaſe or deliver us, by allowing any abatement. However, let us hearken to good advice, and ſomething may be done for us. "God helps them that helps themſelves," *as poor Richard ſays*, in his Almanack for 1733.

'It would be thought a hard government that ſhould tax its people one-tenth part of their time, to be employed in its ſervice: but idleneſs taxes many of us much more, if we reckon all that is ſpent in abſolute ſloth, or in doing of nothing, with that which is ſpent in idle employ-

ments or amuſements, that amount to nothing. Sloth, by bringing on diſeaſes, abſolutely ſhortens life. "Sloth, like ruſt, conſumes faſter than labour wears, while the uſed key is always bright," *as poor Richard ſays.* But doſt thou love life, then do not ſquander time, for this is the ſtuff life is made for, *as poor Richard ſays.* How much more than is neceſſary do we ſpend in ſleep! forgetting that, "the ſleeping fox catches no poultry, and that there will be ſleeping enough in the grave," *as poor Richard ſays.* "If time be of all things the moſt precious, wafting time muſt be, *as poor Richard ſays,* the greateſt prodigality;" ſince, as he elſewhere tells us, "Loſt time is never found again; and what we call time enough, always proves little enough:" Let us then up and be doing, and doing to the purpoſe; ſo by diligence ſhall we do more with leſs perplexity. "Sloth makes all things difficult, but induſtry eaſy, *as poor Richard ſays*; and he that riſeth late, muſt trot all day, and ſhall ſcarce overtake his buſineſs at night. While lazineſs travels ſo ſlowly, that poverty ſoon overtakes him," *as we read in*

poor Richard, who adds, " drive thy buſineſs, let not that drive thee; and

Early to bed, and early to riſe,
Makes a man healthy, wealthy, and wiſe."

So that what ſignifies wiſhing and hoping for better times? We may make theſe times better if we beſtir ourſelves. " Induſtry needs not wiſh, *as poor Richard ſays*; and he that lives upon hope, will die faſting. There are no gains without pains; " then help hands, for I have no lands," or if I have, they are ſmartly taxed. And, *as poor Richard likewiſe obſerves*, " He that hath a trade hath an eſtate; and he that hath a calling hath an office of profit and honour; but then the trade muſt be worked at, and the calling well followed, or neither the eſtate or the office will enable us to pay our taxes." If we are induſtrious, we ſhall never ſtarve; for, *as poor Richard ſays*, " At the working man's houſe, hunger looks in, but dares not enter." Nor will the bailiff or conſtable enter; for " Induſtry pays debts, while deſpair increaſeth them," *ſays poor Richard*. What though you have found no treaſure, nor has any rich relation left you a legacy,

"Diligence is the mother of good luck," *as poor Richard ſays*, and God giveth all things to induſtry.

"Then plow deep, while ſluggards ſleep,
And you ſhall have corn to ſell and to keep,"

ſays poor Dick. Work while it is called to-day, for you know not how much you may be hindered to-morrow, which makes *poor Richard ſay*, "One to-day is worth two to-morrows;" and farther, "Have you ſomewhat do to-morrow, do it to-day." If you were a ſervant, would you not be aſhamed a good maſter ſhould catch you idle? Are you then your own maſter, "and not aſhamed to catch yourſelf idle," *as poor Dick ſays.* When there is ſo much to be done for yourſelf, your family, your country, and your gracious king, be up by peep of day; "Let not the ſun look down and ſay, inglorious here he lies." Handle you tools without mittins; "remember that the cat in gloves catches no mice," *as poor Dick ſays.* 'Tis true, there is much to be done, and perhaps you are weak-handed, but ſtick to it ſteadily, and you will ſee great effects, for "Conſtant dropping wears away ſtones, and by diligence and

patience the mouſe eat into the cable; and little ſtrokes fell great oaks," *as poor Richard ſays* in his Almanack, the year I cannot juſt now remember.

'Methinks I hear ſome of you ſay, Muſt a man afford himſelf no leiſure! I will tell thee, my friend, what *poor Richard ſays*, "Employ thy time well, if thou meaneſt to gain leiſure; and ſince thou art not ſure of a minute, throw not away an hour." Leiſure time is doing ſomething uſeful; this leiſure the diligent man will obtain; but the lazy man never; ſo that, as *poor Richard ſays*, "A life of leiſure and a life of lazineſs are two things." Do you imagine that ſloth will afford you more comfort than labour? No, for as *poor Richard ſays*, "Trouble ſprings from idleneſs, and grievous toil from needleſs eaſe. Many without labour, would live by their wits only, but they break for want of ſtock." Whereas induſtry gives comfort, and plenty, and reſpect: "Fly pleaſures, and they will follow you. The diligent ſpinner has a large ſhift; and now I have a ſheep and a cow, every body bids me good-morrow;" all which is well ſaid by *poor Richard*.

But with our induſtry we muſt likewiſe be ſteady, ſettled, and careful, and overſee our own affairs with our own eyes, and not truſt too much to others; for, *poor Richard ſays*,

I never ſaw an oft removed tree,
Nor yet an oft removed family,
That throve ſo well as thoſe that ſettled be."

And again, "Three removes are as bad as a fire;" and again, "Keep thy ſhop and thy ſhop will keep thee;" and again, "If you would have your buſineſs done, go; if not, ſend;" and again,

"He that by the plow would thrive,
Himſelf muſt either hold or drive."

And again, "The eye of a maſter will do more work than both his hands;" and again, "Not to overſee workmen, is to leave them your purſe open." Truſting too much to others care is the ruin of many; for, as the Almanack ſays, "In the affairs of this world, men are ſaved, not by faith, but by the want of it; but a man's own care is profitable:" for, *ſaith poor Dick*, "Learning is to the ſtudious, and riches to the careful, as well as power to the bold, and heaven to the virtuous." And further, "If you would have a faith-

ful ſervant, and one that you like, ſerve yourſelf." And again, he adviſeth to circumſpection and care, even in the ſmalleſt matters, becauſe, ſometimes, "A little neglect may breed great miſchief; adding, for want of a nail the ſhoe was loſt; for want of a ſhoe the horſe was loſt; and for want of a horſe the rider was loſt," being overtaken and ſlain by the enemy; all for want of care about a horſe-ſhoe nail.

'So much for induſtry, my friends, and attention to one's own buſineſs; but to theſe we muſt add frugality, if we would make our induſtry more certainly ſucceſsful. A man may, if he knows not how to ſave as he gets, keep his noſe all his life at the grindſtone, and die not worth a groat at the laſt. "A fat kitchen makes a lean will," *as poor Richard ſays*; and,

"Many eſtates are ſpent in the getting,
Since women for tea forſook ſpinning and knitting,
And men for punch forſook hewing and ſplitting."

"If you would be wealthy," ſays he, in another Almanack, "think of ſaving as well as getting: the *Indies* have not made *Spain* rich, becauſe her outgoes are

greater than her incomes." Away then with your expenſive follies, and you will not have ſo much cauſe to complain of hard times, heavy taxes and chargeable families; for, as *poor Dick ſays*,

" Women and wine, game and deceit,
Make the wealth ſmall, and the wants great."

And farther, " What maintains one vice, would bring up two children." You may think, perhaps, that a little tea, or a little punch now and then, diet a little more coſtly, cloaths a little finer, and a little entertainment now and then, can be no great matter; but remember what *poor Richard ſays*, " Many a little makes a mickle:" and farther, beware of little expences; a ſmall leak will ſink a great ſhip;" and again, " Who dainties love, ſhall beggars prove;" and moreover, " Fools make feaſts, and wiſe men eat them."

' Here you are all got together at this vendue of finery and nicknacks. You call them goods, but if you do not take care, they will prove evils to ſome of you. You expect they will be ſold cheap, and perhaps they may for leſs than they coſt; but if you have no occaſion for them,

they muſt be dear to you. Remember what *poor Richard ſays*, "Buy what thou haſt no need of, and 'ere long thou ſhalt ſell thy neceſſaries." And again, "At a great pennyworth pauſe a while:" He means, that perhaps the cheapneſs is apparently only, and not real; or the bargain, by ſtraitening thee in thy buſineſs, may do thee more harm than good. For in another place he ſays, "Many have been ruined by buying good pennyworths." Again, *poor Richard ſays*, "'Tis fooliſh to lay out money in the purchaſe of repentance;" and yet this folly is practiſed every day at vendues, for want of minding the Almanack.—"Wiſe men," as *poor Dick ſays*, "learn by others harms, fools ſcarcely by their own; but *felix quem faciunt aliena pericula cautum.*" Many a one, for the ſake of finery on the back, have gone with a hungry belly, and half-ſtarved their families; "Silks and ſatins, ſcarlets and velvets," as *poor Richard ſays*, "put out the kitchen fire." Theſe are not the neceſſaries of life; they can be ſcarcely called the conveniencies, and yet, only becauſe they look pretty, how many want to have

them? The artificial wants of mankind thus become more numerous than the natural; and, as *poor Dick ſays*, "For one poor perſon, there are an hundred indigent." By theſe, and other extravagancies, the genteel are reduced to poverty, and forced to borrow of thoſe whom they formerly deſpiſed, but who, thro' induſtry and frugality, have maintained their ſtanding: in which caſe it appears plainly, that "A plowman on his legs is higher than a gentleman on his knees," as *poor Richard ſays*. Perhaps they have had a ſmall eſtate left them, which they knew not the getting of; they think, "It is day, and will never be night; that a little to be ſpent out of ſo much is not worth minding;" "A child and a fool," as *poor Richard ſays*, imagine twenty ſhillings and twenty years can never be ſpent; but, always taking out of the meal tub, and never putting in, ſoon comes to the bottom;" then, as *poor Dick ſays*, "When the well is dry, they know the worth of water." But this they might have known before, if they had taken his advice: "If you would know the value of money, go and try to borrow ſome; for he that goes

a-borrowing goes a-sorrowing;" and indeed so does he that lends to such people, when he goes to get it again. *Poor Dick* farther advises, and says,

"Fond pride in dress is sure a very curse;
'Ere fancy you consult,—consult your purse."

And again, "Pride is as loud a beggar as want, and a great deal more saucy." When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but *poor Dick says*, "It is easier to suppress the first desire, than to satisfy all that follow it. And that it is as truly folly for the poor to ape the rich, as the frog to swell, in order to equal the ox.

"Great estates may venture more,
But little boats should keep near shore."

"It is, however, a folly soon punished; for pride, that dines on vanity, sups on contempt," as *poor Richard says*. And in another place, "Pride breakfasted with plenty, dined with poverty, and supped with infamy." And after all, for what use is the pride of appearance, for which so much is risked, so much is suffered? It cannot promote health, or ease pain; it

makes no increaſe of merit in the perſon, it creates envy, it haſtens misfortunes.

" What is a butterfly? At beſt
He's but a caterpillar dreſt;
The gaudy fop's his picture juſt."

But what madneſs muſt it be to run in debt for theſe ſuperfluities! We are offered, by the terms of this vendue, ſix months credit; and that perhaps has induced ſome of us to attend to it, becauſe we cannot ſpare the ready money, and hope now to be fine without it. But, ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be aſhamed to ſee your creditor; you will be in fear when you ſpeak to him; you will make poor, pitiful, ſneaking excuſes, and by degrees come to loſe your veracity, and ſink into baſe downright lying; for, as *poor Richard ſays*, " The ſecond vice is lying, the firſt is running in debt." And again, to the ſame purpoſe, " Lying rides upon debt's back." Whereas, a free-born *Engliſhman* ought not to be aſhamed or afraid to ſee or ſpeak to any man living. But poverty often depriyes a man of all ſpirit and vir-

tue; "It is hard for an empty bag to ſtand upright," as *poor Richard ſays.*— What would you think of that prince, or that government, who would iſſue an edict forbidding you to dreſs like a gentleman, or a gentlewoman, on pain of impriſonment or ſervitude? Would you not ſay, that you are free, have a right to dreſs as you pleaſe, and that ſuch an edict would be a breach of your privileges, and ſuch a government, tyrannical? And yet you are about to put yourſelves under that tyranny when you run in debt for ſuch a dreſs! Your creditor has authority, at his pleaſure, to deprive you of your liberty, by confining you in jail for life, or by ſelling you for a ſervant, if you ſhould not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment; but "Creditors," as *poor Dick tells us*, "have better memories then debtors;" and in another place ſays, "Creditors are a ſuperſtitious ſect, great obſervers of ſet days and times." The day comes round before you are aware, and the demand is made before you are prepared to ſatisfy it. Or if you bear your debt in mind, the

term, which at firſt ſeemed ſo long, will, as it leſſons, appear extremely ſhort.—Time will ſeem to have added wings to his heels as well as ſhoulders. "Thoſe have a ſhort *Lent*," *ſaith poor Richard*, who owe money to be paid at *Eaſter*."—Then ſince, as he ſays, "The borrower is a ſlave to the lender, and the debtor to the creditor," diſdain the chain; preſerve your freedom; and maintain your independency: be induſtrious and free; be frugal and free. At preſent, perhaps, you may think yourſelf in thriving circumſtances, and that you can bear a little extravagance without injury; but,

"For age and want, ſave while you may;
No morning ſun laſts a whole day."

As poor Richard ſays.—Gain may be temporary and uncertain, but ever while you live, expence is conſtant and certain; and "'tis eaſier to build two chimnies, than to keep one in fuel, *as poor Richard ſays.* So rather go to bed ſupperleſs then riſe in debt."

"Get what you can, and what's got fairly, hold;
'Tis the ſtone that will turn all your lead into gold."

As poor Richard ſays.—And when you have got the philoſopher's ſtone, ſure you

will no longer complain of bad times, or difficulty of paying taxes.

'This doctrine, my friends, is reason and wisdom; but after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things, for they may all be blasted without the blessing of heaven; and therefore ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them.—Remember *Job* suffered and was afterwards prosperous.

'And now to conclude, "Experience keeps a dear school, but fools will learn in no other, and scarce in that; for it is true, we may give advice, but we cannot give conduct," *as poor Richard says:*—However, remember this, "They that will not be counselled, cannot be helped," as *poor Richard truly says:* And farther, "That if you will not hear reason, she will surely rap your knuckles."

Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine; but immediately practised the contrary, just as if it had been a common sermon: for the vendue

opened, and they began to buy extravagantly, notwithſtanding all his cautions, and their own fear of taxes. I found the good man had thoroughly ſtudied my Almanacks, and digeſted all I had dropt on theſe topics during the courſe of five-and-twenty years. The frequent mention he made of me muſt have tired any one elſe, but my vanity was wonderfully delighted with it, though I was conſcious that not a tenth part of the wiſdom was my own which he aſcribed to me, but rather the gleanings I had made of the ſenſe of all ages and nations. However, I reſolved to be the better for the echo of it; and though I had at firſt determined to buy ſtuff for a new coat, I went away, reſolving to wear the old one a little longer. Reader, if thou wilt do the ſame, thy profit will be as great as mine.

I am, as ever,

Thine to ſerve thee,

RICHARD SANDERS.

JULY 7, 1757.

SELECT THOUGHTS.

FEW take care to live *well*, but many to live *long*; though it is in every body's power to do the former, but in no man's power to do the latter.

The firſt requiſite in converſation is truth; the ſecond, ſenſe; the third, good-humour; and the fourth, wit.

Slanderers are like flies; they paſs over the good parts of a man, and indulge on his ſores.

Keen glances of cenſure proceed generally from a dark involved temper, like flaſhes of lightning from a gloomy ſky.

Thoſe who blow the coals of other's ſtrife, may chance to have the ſparks fly in their own faces.

Words are like arrows, and ſhould not be ſhot at random.

The poor are ſeldomer ſick for want of food, than the rich are by exceſs of it.

A good conſcience is to the ſoul, what health is to the body.

Thoſe that are of opinion that money will do every thing, may be reaſonably ſuſpected to do every thing for money.

Content is natural wealth, and luxury is artificial poverty.

A liar is a coward to man, and a bravo to his God.

King *Henry* the Fourth, of *France* (to recommend affability and good nature) uſed to ſay, that one drop of honey attracted more flies than a ſpoonful of vinegar.

It is eaſier to praiſe people into virtue, than rail them out of vice.

A ſure way to pleaſe in company, is to ſeem pleaſed with your company.

Politeneſs conſiſts in being eaſy yourſelf, and making others ſo.

We may be as good as we pleaſe, if we pleaſe to be good.

None are ſo *empty*, as thoſe who are *full* of themſelves.

Deſpiſe not advice even of the meaneſt: The cackling of geeſe preſerved the *Roman* ſtate.

A knave may gain more than an honeſt man for a day; but the honeſt man will gain more than the knave in the year.

Ill habits are eaſier conquered to-day than to-morrow.

If the coat be ever ſo fine that a fool wears, it is ſtill but a fool's coat.

Deſpiſe not an enemy though ever ſo weak; but conſider that the lion may periſh by the puncture of an aſp.

In courts and cities we are entertained with the works of *men*, in the country with the works of *God*: One is the province of *art*, the other of *nature*.

They worſhip God *beſt*, who reſemble him *moſt*.

Paſſions are the gales of life; and it is our part to take care they do not riſe into a tempeſt.

To be angry is to revenge the faults of others upon ourſelves.

Point not at the faults of others with a foul finger.

If the devil catches a man idle, he generally ſets him to work.

When men grow virtuous in their old age, they only make a ſacrifice to God of the devil's leavings.

The careſſes of bad men reſemble the fawning of a greyhound, while he ſhews his love, fouls you with his paws.

If we do not flatter ourſelves, flattery from others would have no effect.

Envy is a certain acknowledgment of ſuperiority in the perſon envied :—Of all vices, it is the meaneſt :—And the breaſt of the envious man ever contains a hell.

We ſhould never diſpiſe people for want of natural parts, but for making a wrong uſe of them ; thus, if a man *walks* lame, he is to be pitied ; if he *dances* lame, he is to be laughed at.

Some perſons are ſo very *obliging* that they never *oblige*.

A malignant praiſe has always been the moſt ſucceſsful vehicle to inſinuate ſlander, as poiſon is never more arfully conveyed than in perfume.

[*Part of an Epitaph.*] What I poſſeſſed is left to others ; what I gave to the poor remains with me.

Wiſdom's beſt ſchool is *Adverſity* :—*Proſperity* was painted by the Antients like a harlot, quite blind, on the brink of a frightful precipice.

Procraſtination is the thief of time.

Induſtry is the *True Philoſopher's Stone*.

FINIS.

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